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Readers Say-

"A Worthy Contribution"

To the Editor:

I read with much interest and appreciation the several articles and your editorial on the public schools in the November 15 and December 1 issues of *United Evangelical Action*. I am making efforts to secure 300 copies of these issues for distribution to the persons who attended the NCC Conference on Religion and Public Education at St. Louis, and for distribution to executives of denominational boards of education.

I believe these issues are a worthy contribution to the discussion needed on a difficult subject, and I am sure such exchange of views assists all of us in finding the way which is closest to the will of God.

R. L. HUNT
Chicago, Ill. Executive Director

Our Vatican Policy

To the Editor:

May I venture to sound this warning in relation to the Vatican policy of the present administration in the USA. Just a few weeks ago our ambassador to Italy, Mrs. Clare Boothe Luce, made her first official visit to the Pope. On Friday, October 14, one of the Italian newspapers had a picture of Mrs. Luce and the Pope upon her second visit. I do not know what she discussed on either occasion and as she is a Roman Catholic, I will say she, in some degree has a right to visit the head of her church.

In the Sunday *Rome Daily American* (October 23), it was stated that our Secretary of State, Mr. John Foster Dulles, was in Rome for about fourteen hours, and that he called on the President of Italy to discuss current affairs in regard to Italy's position—the UN, etc. But it also stated that he was to be received by the Pope that day. What I am interested to know is, why was it necessary for him to see the Pope? Maybe you do not have the answer or know why but it might be worth a lot to Evangelicals to know exactly what the present administration's policy is toward the Vatican, even if they have not sent an official representative to this pseudo-State.

It could not have been Mr. Dulles making a personal call on the head of his church because, I recall, he is Protestant. I can only believe that it was an official call. It surely is not necessary for the Pope to be consulted on our foreign policy.

I am writing this letter for the purpose of bringing to your attention these current events taking place here in Rome.

VINCENT N. ROSHEGER
Rome, Italy

"Sincere Appreciation"

To the Editor:

Action taken at the recent Southern District Conference of the Mennonite Brethren Church, convening at Buhler, Kansas, should be of interest to you. At that conference, attention was called to the airing given the peace issue in recent issues of *United Evangelical Action*. General satisfaction was voiced on the open treatment of the subject, and the delegation voted overwhelmingly to send you a word of sincere appreciation for the consideration given our position.

The delegation was also happy to have Mr. Mahlon Macy, new NAE Central Regional director, as their visitor during one day of conference sessions. We are happy to say that our association with the NAE is a pleasant one.

ALLEN R. GRUNAU, Secretary
Buhler, Kan.

"A Timely Statement"

To the Editor:

I wish to congratulate you for publishing "Can America and the Church Afford This?" by Earle L. Buchin, in *United Evangelical Action*, October 1 issue. This is a timely and much-needed statement.

Many years ago I made a study of the lives of some 6,000 distinguished Americans. Those men who died suddenly in the prime of life I found were, in nearly every case, heavy smokers.

Some of the finest Christians I know use tobacco. No one of us can be alert and well-informed in all areas, but it is incumbent upon those Christians who have informed themselves and are sensitive in any given area, to bear their testimony.

HOWARD E. KERSHNER
New York City

Guilty Preachers

To the Editor:

The article, "Can America and the Church Afford This?" by Rev. Earle L. Buchin, pastor of the First Presbyterian Church of Virginia, Minnesota, was received with much appreciation and interest. I wish to commend you for printing it and Mr. Buchin for his courage to speak against this evil.

Recently a university football coach, having been associated with "Young Life," was invited to speak at a fathers-and-sons' banquet in our church. Some time later I happened to observe him smoking a cigarette in the presence of many high school young people. While his message at our banquet was somewhat of a disappointment, his use of tobacco threw a wet blanket on any Christian testimony he may have had to offer to those who heard him, particularly the young men and boys.

It is no wonder that many religious leaders have little to say regarding this matter when so many clergymen themselves indulge in the tobacco habit. It is gratifying, however, that the use of tobacco is not generally associated with evangelical groups and that Mr. Buchin has so ably outlined its detrimental effect on the cause of Christ.

A. W. NYHOLM
Minneapolis, Minn.

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United Evangelical Action

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What Is Peace On Earth?

ANDERSON FRASER

AS he stepped out of a plane some years ago, Prime Minister Chamberlain of Great Britain waved a document just signed in Czechoslovakia and cried, "Peace in our time!" In spite of this, it has become evident after two world wars that there will be wars and rumors of wars as long as man inhabits this planet.

Through the years, we have heard the cliche, "If only the nations could find the peace which Christ intended they should find." Perhaps it is not always expressed in just those words but the desire is ever the same, yet in Matthew 10:34 Christ specifically said He "came not to send peace, but a sword." Therefore, we must remember the Providence of God does not include peace among nations before Christ's second coming.

However, there are two other types of peace which Christ came to bring —peace *with* God and the peace *of* God. Peace *with* God is the peace of both mind and soul given to the sinner who is reconciled to a righteous God through Christ.

How silently, how silently,
The wondrous gift is giv'n;
So God imparts to human hearts
The blessings of His heav'n.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

Peace on earth, peace of mind and peace of soul are obtainable by Scriptural means—unconditional surrender to God—*but* why do God's children, having made their peace *with* God through Christ so often lack the peace *of* God?

Our Lack of Peace

The first reason is emotional impatience. In this respect we are like children for it is characteristic of a child, who is without mature reasoning, suddenly to want something. Similarly, the immature Christian, as well as the carnal and worldly Christian, sees things only his way and unreasonably brooks no interference. Emotionally he thinks he knows better than God and wonders why God does not work immediately so things will fit into his plans. He has no knowledge of the true facts and is completely in the realm of feeling.

Let us look at Peter, He was taught the Word from the Old Testament, and he spent at least one year with Christ, yet on the night of our Lord's betrayal Peter whipped out the sword and cut off Malchus' ear.

Abraham too is illustrative of this emotional impatience. God had said to him, "I will make of thee a great nation . . . and I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed." He promised also that his seed would be " . . . as the stars of the sky in multitude and as the sand which is by the seashore." A study of Abraham's life will reveal he was not guilty of unbelief, for Scripture says of him that he "believed God, and it was counted unto him for righteousness," but he was guilty of impatience. Abraham believed that God would give him the seed—but in Abraham's way. You will remember how he put confidence in Sarah's plan instead of patiently waiting for God. Out of the union of Hagar and Abraham, Ishmael was born. Tragedy and heartbreak ensued which would have been avoided, because in God's time according to His plan, Isaac was born, but Abraham's sorrow over Hagar and Ishmael was the price paid for impatience.

The second reason why Christians lack the peace of God and are filled with worries and anxieties is unbelief. Remember, you can believe in Christ and have peace with God but still through unbelief lack the peace of God.

This is demonstrated by the disciples on the Emmaus road who were unable to recognize Christ. Why? Although they knew the Scriptures, they were "slow of heart to believe all that the prophets have spoken." We lack peace in our hearts because although we too know the Scriptures, we do not take the Lord at His word.

The night He appeared to the eleven at the table He said, "Peace be unto you," but He literally upbraided them for all the worry and anxiety they were experiencing because of their unbelief. It is this same unbelief which causes us so many anxious days and sleepless nights.

The story is told of a woman who was crossing the ocean some years ago. A violent storm arose, and the liner was in grave danger of sinking. Consternation reigned as the people were told to don life belts and stand by the life boats. As the captain appeared, the woman ran up to him and asked, "Captain, what are our chances of survival?" "I'm afraid, Madam," said the captain, "we shall have to trust in God." The woman cried out in horror, "Has it really come to THAT?" Had the captain told her to trust in his ability and in his years of experience or in the strength of his ship she would have believed there was hope but, when told to trust the One who could make the "winds and the waves to obey His will" "her heart was filled with unbelief. The average Christian would rather cling to the boat—the conditions of his own making—or to the captain—his fellow creature—and keep his anxiety and worry than to be thrust upon the high seas and storms of life with God. How we limit God's power! Oh yes, God is good enough to create and to redeem us but our reasoning stops there because we limit His ability to sustain us.

Some of us stay at the cross,
Some of us wait at the tomb;
Quickened and raised together with Christ;
Yet lingering still in its gloom.
Some of us bide at the passover feast,
With Pentecost all unknown—
The triumphs of grace in the heavenly place,
That the Lord has made our own.

The Harvest We Reap

First, we reap a harvest of poor health. We shall not take time to exploit this because it is well-known that medical science believes worry undermines our health as do irritability and similar emotions. These are all mental and physical poisons. Such emotions literally poison the blood stream, work havoc in brain cells and in other organs. We as New Testament Christians do not always have the good health enjoyed by some followers of pseudo-scientific religions because we do not appropriate the peace of mind which should be ours by faith.

Secondly, we reap as a harvest a poverty-stricken spiritual life. We evidently are not persuaded that "He is able to keep that which we have committed." This is tragic because lack of peace, which stems from unbelief, cuts deep into our communion with God.

We negate our prayers by our impatience and unbelief. In this connection let us take the prayers of the average Christian and for the sake of getting home the thought, let us imagine that, instead of speaking to God, we are writing our petitions in the form of a letter. Perhaps we start with our loved ones and write how concerned we are about the companions they have, their attitude toward life, their salvation or their health.

Next we write about our church life. We feel we are misunderstood there, or something is wrong with the pastor (we think). Then we venture on to the trouble we have with our neighbors —they are envious or spiteful. We write about our health—sick again, another operation needed or illness in the family. Perhaps the job is tough—that fellow at the next bench, the girl at the next machine or our employer may seem unreasonable.

After completing the list, do we stop and thank God because having prayed in faith we believe the answer will come in His way and in His time? No, we start worrying right away. We start at the bottom of the prayer letter and work up, worrying all the way. In so doing we tear off each piece of the prayer letter and take it away from God because we have not the faith to leave it with Him. Thus our prayers are negated! God cannot answer because we demonstrate by our anxiety that we do not believe He will; therefore, we limit God. Do you wonder that we lack the peace of God when knowing the Scripture we are "slow of heart to believe." We cannot be full of anxiety and be spiritual.

What Is God's Cure?

We need self-judgment; therefore, we must examine ourselves. We are guilty of unbelief, impatience with God's way. No matter what sin we are guilty of, we must examine ourselves and confess it.

Paul tells the church, "For this cause (lack of self-examination and confession of sins) many are weak and sickly among you and many sleep." If we judge ourselves, God will not have to judge us.

Next we must live in today's world, not in yesterday's or tomorrow's. "Take therefore no thought for the morrow." "What ye shall eat or what ye shall drink; nor yet for your body." "For the morrow shall take thought for the things of itself."

Trial, trouble and tribulation will come. This is promised because we are in the world, but God's peace is also promised. Most of our worries never materialize and as Annie Johnson Flint has put it:

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

At the Throne of Grace

There is an old illustration from the turn of the century which tells of a very considerate hitchhiker. He had been hiking along the dusty country road when a farmer came along with a team of horses. When the farmer came abreast of the young man, he pulled up to a stop and offered him a ride. A few minutes later he turned around to see if his passenger was comfortable but noticed he still had his heavy packs on his back. He said to him, "Why don't you take the packs off and put them down on the wagon?"

"Oh," said the young man, "I don't want to put any greater load on the horses, so I'll continue to carry them."

Let us apply this illustration to our lives. God is carrying us anyway—why not leave our load of care with Him?

Next, our minds must be stayed on Him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

We must have an objective, not a subjective faith. When at the age of twenty, George Matheson was told to drink in whatever scenes he could with his eyes because soon he would be blind, he did not sulk subjectively within himself but turned to God and wrote:

O love that wilt not let me go,
I rest my weary heart in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Joy that seekest me thro' pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

We must have an active faith. We must study God's Word, witness for Him and serve Him. An active faith can be ours even upon beds of sickness through the ministry of believing prayer. We must appropriate peace as we did our salvation, and in His time He will answer our prayers in the way that is best for us.

God's care in the past shows His resources for the future. Do you remember the widow who appealed to Elisha in the hour of her need? Creditors were pressing her hard, and she had to pay. Finally, they were going to take her two sons in payment of the debt. She appealed to Elisha, and he commanded that all the empty vessels she could find be brought to him. He filled them from the little cruse of oil the widow had left, and she was able to pay her debts. This widow had come to the end of her own resources, but not to the end of her faith. She appealed to the prophet with expectation of deliverance. "Ask and ye shall receive" but ask in faith believing!

Power in this world is carried through pipes and power lines. What good is a broken wire or a blocked pipe? God needs instruments, empty and yielded vessels—vehicles through which He can work.

There is a quaint legend about Thomas, the doubting disciple. It is said that years later his doubts returned, and he sought out the other apostles but one after another they said they were too busy to listen to his tales. He then turned to the women who made it plain they had no time to listen to his worries. Suddenly he realized they were all free from doubt, unbelief and worry. He took the hint and went to Parthia to preach the Gospel and to enjoy forever the peace of God.

Turning to the real story of Thomas, when we see the Christ and His pierced side, we must say with Thomas as our doubts disappear and God's peace overflows our soul, "My Lord and My God!"

Is That Revival Just Around the Corner?

ROBERT J. ST. CLAIR

Pastor, North Fairmount Presbyterian Church, Cincinnati, Ohio

PROTESTANTISM is having a field day in America, and everyone seems to be happy with it except its ministers.

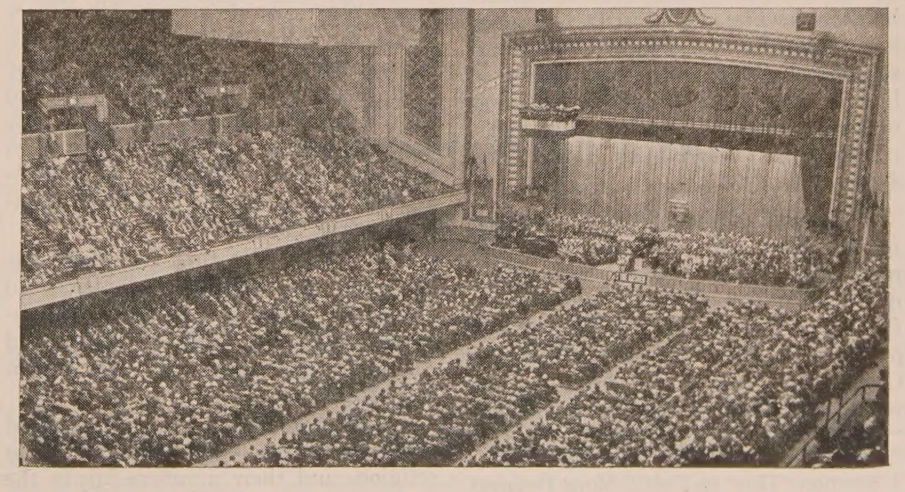
Churches are being built all over the nation, and last year Protestants gained 1,286,817 members. Religion is making a hit in the movies and newspapers, on radio and TV. Religion turns out the books, creates famous persons, and makes the headlines as never before. Apparently that's what we were hoping for. But no! In these strange times the "liberal" has turned Pharisee, and he warns us that most of it is sham. He piously points out that man exists for the glory of God, not vice versa. Our peace-of-mind cults are running parallel to our small sects, both advocating that God is employed to heal bodies, calm nerves, procure jobs, and make successes out of failures. All the religious fuss is only the payoff on the new religious slot machine; you work a simple formula a certain way and out pop the answers to your problems. Millions are flocking to church to pick up more bargains than they can in department stores. Instead of groaning in sackcloth and ashes, Christians are singing "Happy Days Are Here Again." You have only to look at moral conditions to realize that instead of a spiritual fire we have a religious flare. So cry the critics.

Are there elements of revival in the religious parade? How do conditions compare with past revivals? The dominant characteristic of past revivals has been a prayer-borne surge of God's power directly meeting the needs of the whole man. Beforehand these needs were not met. The period preceding any revival is usually similar to the conditions which existed in England before Wesley's ministry. In *John Wesley's Awakening,* James R. Joy says this: "It is clear that Wesley was publicly holding forth with an intensity of feeling and emphasis of statement which were unusual in Anglican pulpits of the day. Polished humanistic essays were the accepted homiletic style. The preacher might discuss almost any subject except personal religion—he might even deal with religion in an impersonal way, but to preach with the set purpose of convincing of sin and bringing souls to Christ—to preach 'as a dying man to dying men'—that was unheard of, or if heard of, was condemned as pernicious 'enthusiasm' by clergy and laity alike. William Blackstone . . . made the round of leading London churches . . . He reported . . . that 'he did not hear in any sermon more of Christianity than could be heard in the writings of Cicero; nor could he make out from the content of the preaching whether the preacher was a disciple of Confucius, Mohammed, or Christ!' "

Following such a dry period, when, somehow and from some inspired men, the Word of God is applied to the needs of mind, soul and body through the agency of the Holy Spirit, the resulting quickening of the spiritual heart supervenes the free flow of God's grace. The whole man is transformed and the whole of society is touched. The parched heart made arid by dry rot philosophy and irrelevant liturgy is watered by the grace of a personal relationship with Christ. Men respond to the sufficiency of His power, and new fervor overflows the church.

Thus it was in Wesley's time. While Christ reconciled God to man, the churches were alienating God from any interest in, much less sympathy with, the needs, the fears, the predicaments, and the aspirations of the people. In answer to this dreary vestige of Christianity, Wesley described his goals thus: "I have one point in view—to promote, as far as I am able, vital, practical religion, and, by the grace of God, to beget, preserve, and increase the life of God in the souls of men." Underscore the word "practical."

This description of Wesley's England looks like a photograph of much of Protestantism from 1900 to 1950. The scientific and humanistic currents which converged in theological modernism make up a familiar story. Liberalism was supposed to be the intellectually respectable rescue of religion itself. Actually, now that we look back we can see that much of it was nothing more than the hopeless drivel of a clergy without theology and without purpose, but with a salary to earn and some people to please. For the rest of it, however, we can note a sincere attempt to get back to the people. One fad stressed all possible techniques, especially liturgy, to make folks more "religious." The strongest current was directed toward the changing of the ills which beset the whole world. The church without spirit wasn't changing the world fast enough for many clergymen, and there was, and still is, a tendency for outspoken



Are the unconverted masses attracted by revival "bargains" in religion?

liberals to favor extreme, often radical, left wing political movements which hope to take the bull by the horns.

If, however, the poor people in the pew were left to dawdle in the barren desert of homiletic inanities, the super-orthodox fundamentalists were starving their people with doctrinal stubble. Churches rallied to the cause of orthodoxy by spending sermon after sermon identifying the woman in Revelation 12, or in defending the authenticity of the book of Proverbs. The glorious faithful contending for the faith once delivered, saved, sanctified and petrified a goodly number of converts. The refuge in doctrinal security failed to touch many of the deepest longings of the human heart.

The rise of the false cults was an attempt to meet these needs. *Look* magazine* had an article not long ago by a liberal on the religious boom, condemning selfish religion and regarding present trends very suspiciously. The most objectionable point about the article is not that the author attributes much of the enthusiasm in our smaller denominations to sex (p. 31), but that Billy Graham's pictures are prominently displayed. Actually Dr. Graham's ministry to the world has been devoted to banishing the oedipus complex, self-indulgent brand of religion. The truth is that the Unity cult and others like it are the spawning bed of those man-centered trends that bear criticism, and these cults flourished mostly in the churches ministered to by the critics aptly described by Dr. Samuel Shoemaker as "spiritual snobs." While many of our pastors were reciting long economic reports from their pulpits, and commenting on grandiose schemes to revolutionize the world, one by one their people were being lost to Christian Science, Unity, I Am, Metaphysics, Divine Science, and all the rest. Occasionally the man in the pulpit would reject evangelical Christianity and turn to some cult to invigorate his church. The case of L. L. Dunnington, author of *Splendor of God,* is not atypical. Failing to find satisfaction in liberal ideas, he adopted the teachings of Unity outright, and has since had a tremendous following in Iowa City, Iowa.

Criticisms of the religious flare are, for the most part, not directed at the modernism which created the vacuum, nor even at the cults, but indirectly or frankly at Dr. Norman Vincent Peale, pastor of the Marble Collegiate Church in New York. How intense would the boom be if it were not for Dr. Peale? Some think not quite as strong. Others intimate there wouldn't be any boom.

Whatever one may think of him, Dr. Peale has had an attractive message for the millions of neurotic, fearful, and maladjusted souls who supposed, from what they heard in church, that God was a left-wing, ultra-idealistic political Executive in outer space with absolutely no time for such trifles as human sickness, anxiety, and family troubles. Dr. Peale came teaching them specific ways to have continual, intimate fellowship with Christ, so that His resources could meet specific needs and enable grateful souls to turn from their preoccupation with self to a concern with the needs of others. Peale's critics complain that he sells too much peace of mind. A study of the New Testament will show, however, that Christ gives peace to storm-tossed souls, and once they "see" the glory of His redeeming presence they serve Him selflessly in grateful response to His grace. The very critics who insist Christians should have no peace over our present day immorality were, only a little while ago, blaring directions for a brave new world while souls in the sanctuary were thirsting for peace in the turmoils of daily living. How desperately men need the healing touch of God, and if they have it, how much more effectively they can serve God with the gratitude of grace!

If there are elements of revival in the religious splurge, then in my opinion Dr. Peale has contributed to those authentic elements. Human need is being met, and he receives an effective response in his call to serve God in the world. He writes: "In order to fulfill that deep desire to be useful, a person must come to the point where he loves God and humanity and is willing to give up himself in order to help people."†

Dr. Peale has intimated few times that liberalism was failing. In a sermon, "Let the Law of Abundance Work for You," he relates that he said to one man "You need a Saviour." The man answered, "I've been going to church for twenty-five years and this is the first time anybody has said to me that I need a Saviour. The preachers just talk about the ethical implications of the Gospel."

While it is true that Dr. Peale has made several favorable references to Unity, his books and sermons demonstrate a dynamic faith in Christ, and a fervent appreciation of His person as Lord of life.

Unquestionably the unconverted masses are attracted to the bargains in religion, and their numbers falsify the impression that the whole affair is genuine. But the man who, more than any other one person, nourished the beginnings of true revival, is Dr. Billy Graham.

The Pharisees who declare this widespread spiritual growth to be a watered-down, egocentric fad must come to grips with the sermons of Dr. Graham. He reminds lost sinners of the tumultuous unrest in their hearts. He vividly entices these hearts to Jesus Christ. But he forever insists that one cannot receive Christ as Saviour without also receiving Him as omnipotent Lord of the total life. Few liberals have so clearly related today's problems to their spiritual core. Dr. Graham preaches Christ in relation to everything from war to labor unions, from personal anxiety to highway safety. Few preachers have put such heart into such a full-orbed relevant message. Those Americans and churches that have come under the impact of the ministry of Billy Graham are part of the nucleus of genuine spiritual revival.

It is perfectly true that we must avoid the impression that America is rushing headlong into Heaven. It is to be expected that business, politicians, and entertainers have their fingers on the public pulse. If they feel religion is a good product, then they will attempt to cater to public taste. However, I detect a note of insincerity in the attempt to avoid mention of the cult-influence in liberal churches, and to point the finger of scorn at pastors and evangelists who have a large and well-deserved following. If there is egotism in this movement it was not produced by the men who labored hard and long to create the spiritual awakening around which it was built.

One can further detect a strong desire to avoid studying and appreciating evangelical influence in bringing this awakening into being. I can only speak for our own Presbyterian Churches. Just a few years ago our denomination was losing hundreds of members every week. The New Life Movement was a program adopted to stress spiritual rebirth and evangelize the unsaved by visitation evangelism. Despite the fact that a considerable number of churches will still have nothing to do with it, it turned the tide and was used of God to do what the name implies: bring new life to the Church. As a matter of fact, church after church is restoring the gospel of the Bible to the center of its ministry. And when men accept the Gospel they receive peace and pardon, release from fear and new courage. Many of their problems are cleared up and their spirits are flooded with new vitality. Make what you will of it.

(Continued on page 15)

* Issue of September 20, 1955.

† Sermon "How to Fulfill Your Deepest Desires."

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

A Lutheran on Unity

Lutherans compose a very large sector of the membership of the World Council of Churches. In the current discussions on ecumenicity, therefore, the Lutheran view holds more than passing interest.

In a recent conference on Christian unity held under the auspices of the USA committee of the Lutheran World Federation, Dr. T. A. Kantonen of the Hamma Divinity School, contributed a most realistic view.

Regarding the ecumencial movement, especially as it was represented at Evanston, Prof. Kantonen said that it "has brought to light such deep rifts both in faith and in order that any hope of healing them in the present generation is unrealistic." "It is a mere begging of the question simply to insist that the church is already one in essence and should therefore be one also in fact, so long as there are divergent interpretations as to the meaning of essential unity. It is still less fruitful to speak of the external advantages of union when men are convinced that the price to be paid is compromise with conscience."

What kind of unity is to be sought? Not that of amalgamation or coercion, said Prof. Kantonen. "The unity of *voluntary cooperation?* As a fruitful program for the present, yes. This is the kind of unity that does not sacrifice spiritual integrity to mere expediency."

We have no way of knowing how representative of Lutheranism as a whole this view might be, but it is encouraging that there are those within this great body of Christians who will insist on belief in the fundamentals of the Christian faith as essential to a united Church.

Unfortunate Pressures

We shall await with much interest the report on the outcome of the current White House Conference on education. We are glad that Dr. Charles E. Seidenspinner was the official representative of the NAE.

As might be expected, a number of special interests have used the conference as a sounding board. The Roman Catholic bishops of the USA issued a widely-publicized document asserting that church-related and other private schools are the "legal and professional equals" of tax-supported institutions and have the right to receive government aid in all matters affecting the "health, safety and welfare of American youth." In other words, Roman Catholic schools should be supported from Federal taxes. Also, advocates of Federal tax-support and control, as against traditional state and local responsibility, threatened to turn the White House conference into a propaganda agency to achieve their ends.

We trust that wisdom and judgment will prevail in the Congress and that nothing will be done in any way to integrate Roman Catholic education with the American school system or to undermine and weaken state and local authority over the public schools.

We promise to keep our readers up to date on all the developments in this crucial issue. Meanwhile we urge evangelicals to study their local educational situation and to support aggressively every move for better public schools.

Immigration Debate

Again we are facing an all-out drive to weaken the McCarran-Walter Immigration Act which became operative in 1952 and under which the USA has had the fairest and most intelligent system of dealing with an admittedly thorny problem.

This controversial legislation is based on a 1,000-page comprehensive report of the USA Committee of the Judiciary entitled, "The Immigration and Naturalization Systems of the United States." Never in the history of the nation has there been such an objective and careful consideration of all the factors involved.

The Act has eliminated most of the inequities, weaknesses, loopholes and inconsistencies of the old system by which special interests had profited. Its authors made a sincere attempt to remove national racial, religious and sex discrimination and to introduce principles of selectivity favoring aliens with special knowledge or skills. At the same time it provided limitations for the exclusion of criminal, immoral and subversive elements.

The current attack seems to be mainly levelled at the "national origins" quota system which limits the total number of quota immigrants to 154,675, or one-sixth of one per cent of the country's population. We do not have the space to discuss this issue at length. Suffice to say, we believe that such a fixed and easily determinable method of controlling immigration is wise. It is not subject to the whims and fancies of administrative interpretation and the pressures of national, racial and religious groups. This number is all we can annually absorb into our national life without contaminating or perverting it.

It is our business as a nation to preserve the principles which have made us great and the "way of life" which is America. We cannot allow people with other principles or customs to either deliberately or unwittingly undermine, subvert and destroy ours. If we do, we write Ichabod over our portals.

We are glad that the National Association of Evangelicals made clear its opposition to any radical changes in the McCarran-Walter Act during the recent Congressional hearings in Washington. At the same time we deplore the attitude of the National Council of Churches which again cast its lot with "One-worlders" and selfish national, racial and religious interests, to destroy the Act.

Remember the NAE!

Friends of the National Association of Evangelicals have a splendid opportunity at this season of the year to remember the Association in their gifts.

There is no finer investment they can make in Christian cooperation and Christian service. Evangelical Protestants will receive big dividends for years to come, if our friends will give generously now to undergird and strengthen the work.

Do not let the holiday season pass without sending a check or money order to the National Association of Evangelicals, 108 N. Main Street, Wheaton, Ill. Of course all gifts are deductible from income tax.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

Churches Under FLS?

In Washington question is being raised as to whether certain employees of churches and religious organizations should be brought under the provisions of the Fair Labor Standards act. Testimony regarding the matter may be presented in hearings to be scheduled early in the next session of Congress.

A recent amendment to this Act which goes into effect March 1, 1956 provides for minimum wages of $1.00 per hour. Overtime pay beyond 40 hours per week is to be at least one and one-half times the hourly wage.

Most churches and religious organizations do not at present come under the provisions of the Act because they do not involve the "production of goods for commerce."

A federal court has held, however, that the denominational headquarters of the Pilgrim Holiness Church which engages employees to prepare materials for distribution to their churches in the several states comes under the Act.

More disturbing than the court's decision is the wording in which they handed it down: "While the First Amendment to the Constitution does guarantee the free exercise of religion, the right so guaranteed is not without limitation. The individual has the absolute power to believe in any religious doctrine he may choose, but only limited power to act pursuant to that belief."

The denomination had maintained that a number of the church's employees had stated that the amount of money they received was secondary to their desire to help spread the gospel.

There is little question concerning the desirability that church workers be paid in line with wages received by those in similar secular employment, but the practical application of this in certain instances becomes a great difficulty.

A spokesman for the Labor Department stated that under the Act no distinction could be made as to the type of organization, whether religious or secular, where an employee is engaged in the production of goods for interstate commerce.

More serious than the minimum wage provision is the provision for payment of overtime. It is quite conceivable that hundreds of church workers throughout the country engaged in the preparation of printed materials for the churches in several states may make an outright donation of many hours of overtime because of the nature of the work in which they are engaged. There is no provision for this in the Act.

Hearings on the coverage of the Fair Labor Standards Act are now being scheduled early in the coming session of Congress, probably in the month of February. It is quite conceivable that a number of churches and religious organizations will be considering the matter, with a view to presenting testimony at that time.

Chaplaincy Attacked

Court action has been initiated in the United States District Court for the District of Columbia to enjoin the Treasurer of the United States from using public money to pay the wages of chaplains in the Armed Services.

The action was brought by Frank C. Hughes of Minneapolis, Minnesota, who claims to be an atheist.

He brings the action on the grounds that the Government is engaging chaplains to teach and to practice religion, and that this is contrary to the "establishment of religion clause" of the First Amendment to the Constitution. He also makes reference to wording in the well-known McCollum case.

Evangelicals have generally felt that the use of public funds for the payment of chaplains is perfectly legitimate. The Armed Forces set up a system of life for the men in uniform where it is impossible to maintain contact with the church and to have access to pastoral counsel. In light of this fact it is the obligation of the Armed Services to provide for the spiritual needs of the men in uniform on the most equitable basis possible.

Even though the payment of the salaries of chaplains is involved the Government is not engaging in the establishment of religion but providing that Service personnel will not be completely removed from all contacts of a spiritual nature. It will be interesting to see whether the court will take this fact into consideration.

Missionary Citizenship

The State Department has warned that certain "dual citizens" residing abroad should exercise care in order to preserve United States citizenship.

A "dual citizen" is a person born in the United States of foreign parents, or as born abroad of American parents and who thus holds citizenship in the United States and another country at the same time.

Provisions contained in the United States Immigration and Nationality Act of 1952 are coming into play at the present time—three years after the passage of the Act.

If a "dual citizen" is residing for a period of three years in the country of his alternate nationality and if he accepts any benefits deriving from his foreign nationality he must appear before a consular office of the United States giving one of several reasons providing for the continuation of his American citizenship. One of those reasons is "representing . . . a religious organization having an office and representative in the United States."

Where missionaries are involved in a situation of this nature it is generally due to the fact that the missionaries themselves are children of missionary parents, and have thereby acquired citizenship in the country of their birth in addition to their United States citizenship.

Thus when any dual national accepts any benefits derived from his citizenship abroad—a passport, identification card, and official document, or any other benefit—he is given three years in which to take an oath of allegiance to the United States.

Morals in Training

"The average young American will do the right thing if he is not unduly tempted by the wrong."

This sentence, with all of its doctrinal implications, is the first statement contained in the section on "Morals" in he recommendations of the National Security Training Commission. These recommendations concerning the six months training program being initiated by the Department of Defense were recently submitted to the Secretary of Defense, Charles E. Wilson.

The moral implications of the new six months training program, which will be given to approximately 90,000 teen-agers during the coming year, have caused some concern on the part of Evangelicals.

If the recommendations of the Commission, which contain notable provisions concerning liquor and other moral problems are put into effect by the Department of Defense there is little doubt that they will have a healthy effect. But to approach the problem from the viewpoint that the average American is inherently a saint and not a sinner is to accept an insupportable premise.

Rural Church Papers

Bulletins published by rural churches will be able to go through the mails free of charge under terms of a new regulation issued here.

Extension of the "free in country" mailing privilege long accorded weekly newspapers to church bulletins or parish papers is an unexpected by-product of the legislation approved by Congress July 26 this year (Public Law 170, 84th Congress) making it easier for church bulletins to obtain second class mailing privileges.

Rural churches that send out regular bulletins to their members will be eligible for this second class subsidy whether printed weekly bi-weekly, monthly or even quarterly.

EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

—UNITED ACTION—

World Day of Prayer Program Is Announced

WHEATON, Ill.—For the tenth consecutive year the National Association of Evangelicals is providing worship material for the World Day of Prayer, February 17, 1956, for churches and groups of churches desiring a service with Bible-centered emphasis.

"The Spirit of Power" is the theme supplied by II Tim. 1:7: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." The program is outlined as follows:

I. Peril of Fear
II. Prelude to Power
III. The Spirit of Power for an Impotent World
IV. The Spirit of Love for a Forlorn World
V. The Spirit of a Sound Mind for a Confused World

Arrangement of the program provides maximum time for prayer with emphasis on local situations and individual requests. The service includes responsive readings and hymns, and brief messages from selected speakers are encouraged.

Material can be obtained by contacting the NAE Headquarters Office, 108 North Main Street, Wheaton, Illinois. Posters announcing the World Day of Prayer service are available in December and booklets containing the order of service will be supplied in January.

No charge is made for the material, but it is requested that a free will offering be received at the service to assist with the cost.

NAE Relief Sees Holiday Progress

NEW YORK.—The World Relief Commission of the National Association of Evangelicals—Wendell F. Rockey, executive director—has just completed one of its best holiday seasons.

Thousands of Christmas Bundles, CARE Packages and Clothing Gifts have been sent to needy areas of the globe. New distribution centers were set up in West Berlin, Haiti and Formosa.

In West Berlin, Mrs. Phoebe Elliott and Mr. G. Kinderman have given great aid. Government surplus products such as cheese, butter, butter oil and dried milk have been secured and distributed among escapees and refugees from behind the Iron Curtain.

Schools, orphanages and children's camps in France, Italy and Greece have been the beneficiaries of NAE relief in addition to usual outlets.

Clothing donated by evangelicals in the western half of the USA is now being processed by the Brethren Service Center in Modesto, Calif. Another progressive step taken by the WRC is the opening of a new receiving and processing center, under the supervision of the Brethren Service Center, in Nappanee, Ind.

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EUB Conference Received in NAE

WHEATON, Ill.—Among the new members received into the fellowship of the National Association of Evangelicals, at the recent meeting of the Board of Administration, was the Pacific Northwest Conference of the Evangelical United Brethren Church.

This body which has a membership of 16,000 has long been known for its strictly evangelical testimony within its denomination and throughout the Pacific Northwest. Its action will greatly encourage the evangelical cause in that area.

Four Baptist churches and several educational and benevolent organizations were among the other bodies received at the mid-year meeting of the Board.

—PUBLIC AFFAIRS—

Judge Decrees Services Cannot Be Zoned Away

MIAMI, Fla.—Judge Cecil Curry dismissed charges of zoning law violation brought in City Court here against the Rev. James V. Blanco, pastor of the Church of the Valley, an Assemblies of God congregation.

The judge ruled that while the city zoning board has the power to forbid the erection of church buildings in areas where they are specifically prohibited by law it cannot ban the holding of religious services in a standing building.

To do so, he said, would violate constitutional guarantees of freedom of worship.

Mr. Blanco had been charged by the zoning board with conducting worship services, without obtaining a certificate of occupancy, in a rented store less than fifty feet from adjacent residential property. The store is in a building also occupied by a bar and dancehall.

The charge was based on complaints by neighbors over the "noisiness" of the congregation's Friday night and Sunday services. The complaints made no mention of noise from the bar and dancehall.

Mr. Blanco conceded that services at his church "sometimes are loud because of the nature of our form of worship."

School Board Attorney Defies Ban on Prayers

SAN FRANCISCO—(RNS)—A ruling by the California attorney general that banned prayers in public schools has been openly challenged by the San Francisco school board attorney.

Irving Breyer, the school board attorney, advised teachers they could continue a thanksgiving prayer recited by children before their mid-morning snack of milk and crackers.

Objecting parents cited a ruling by Attorney General Edmund G. Brown last June that all prayer is prohibited in public schools.

Mr. Breyer admitted his action was in conflict with the attorney general's opinion. He said, however, that an attorney general's opinion is not a law and there were very good precedents for the recognition of God in public life.

Jewish Groups Oppose Religion in the Schools

NEW YORK—(RNS)—Opposition to religious instruction in the public schools—including teaching the "moral and spiritual values" of any or all religions—was voiced in a statement issued jointly here by two major national Jewish organizations.

They are the Synagogue Council of America, representing lay and rabbinical groups of Orthodox, Conservative, and Reform Judaism, and the National Community Relations Advisory Council, which consists of local and national community groups. The two bodies represented some 43 Jewish organizations.

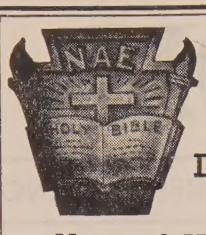
The Board of Education here has under consideration a proposed handbook for the teaching of "Moral and Spiritual Values" in public schools. The guide for supervisors and teachers was adopted last June by its Board of Superintendents.

In their joint statement, the two Jewish groups said basic United States law places religion outside the jurisdiction of the State and "any impairment of the principle threatens religious liberty and brings other basic freedoms into jeopardy."

They added that "objective" or "factual" teaching about religious doctrine is "unattainable" and insisted that religious education is the responsibility of the home, synagogue or church and not of the public school.

Private Schools Cost To Top Half Billion

WASHINGTON, D. C.—(RNS)—Private schools and colleges, most of



SERVICE DIRECTORY

National Headquarters

Dr. Henry H. Savage, President
Rev. George L. Ford, Associate Executive Director, 108 N. Main St., 9 Smith Block, Wheaton, Illinois.

World Relief Commission

Mr. Wendell L. Rockey, Executive Director, 536 W. 46th Street, New York 36, New York.

Missions

(Evangelical Foreign Mission Assn.)
Dr. Clyde W. Taylor, Director, 1405 G Street, N. W. Washington 5, D. C.

Purchasing

Mr. W. J. Anderson, Director, 39 Cortlandt Street, New York 7, New York.

Sunday Schools

(National Sunday School Association)
Rev. Clate A. Risley, Executive Secretary, 542 South Dearborn Street, Chicago 5, Illinois.

Radio

(National Religious Broadcasters, Inc.)
Rev. Thomas F. Zimmerman, 528 Norton Street, Springfield, Missouri.

Youth

Mr. Gunnar Hoglund, Chairman, 5927 North Paulina, Chicago, Ill.

Educational Institutions

Dr. Merrill C. Tenney, Chairman, 811 North Main Street, Wheaton, Illinois.

Christian Day Schools

(National Assn. of Christian Schools)
Mr. Mark Fakkema, Secretary, 10201 State Street, Chicago, Illinois.

Evangelical Action

Dr. Frederick C. Fowler, Chairman, 300 East Second St., Duluth 5, Minn.

Evangelism

Dr. Jared F. Gerig, Chairman, 3901 S. Wayne Ave., Ft. Wayne, Ind.

Government Chaplaincies

Dr. Douglas G. Scott, Executive Director, Box 1928, Washington 13, D. C.

Women's Fellowship

Mrs. M. C. Tenney, President, 811 N. Main Street, Wheaton, Illinois.

Laymen's Council

Mr. Kenneth Keyes, Chairman, 234 Biscayne Blvd., Miami, Fla.

Regional Offices

Central—Rev. Mahlon L. Macy, Director, 573 West Douglas Ave., Wichita, Kans.

New England—Rev. George S. McNeill, Director, 9 Park Street, Boston 8, Massachusetts.

Southwest—Dr. Walter L. Penner, Director, 5603 N. Figueroa Street, Los Angeles 42, California.

Upper Mid-West—Rev. Martin Cox, Director, Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

Mid-West—Rev. Charles J. Anderson, Director, 542 South Dearborn Street, Chicago 5, Illinois.

Northwest—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon.

International Relations

Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

which are church-supported, will erect $525,000,000 worth of new buildings and additions next year, it was predicted by the Departments of Commerce and Labor.

If the 1956 forecast is realized, nonpublic schools and colleges will have been adding $10,000,000 a week in new buildings to the American educational plant for three years in a row.

Private schools will erect about one-seventh of all new educational facilities in 1956, the government forecast stated.

Poling Says Russia Is Trying to Trick USA

CHICAGO—Soviet Russia is trying to trick the United States into lowering its guard by smiling blandly while it foments unrest in the Middle East, Dr. Daniel A. Poling of Philadelphia charged here.

Dr. Poling, editor of the *Christian Herald,* spoke at the sixth annual convention of the All-American Conference to Combat Communism.

Fifty national organizations, including the General Federation of Women's Clubs, National Council of Catholic Men, American Jewish Committee, Lions International, Kiwanis International, National Education Association and major veterans' groups were represented by 350 delegates.

Referring to recent clashes between Israeli and Egyptian troops, Dr. Poling asserted in his keynote address that Russia, through its satellite Czechoslovakia, has rushed at a "giveaway price" arms and military equipment to Egypt to advance the Communist timetable for world revolution.

"Russia is doing its evil best to promote further unrest in the Middle East," he said. "Clearly an all-out war there would advance her time schedule for world revolution and conquest."

"Surely Ulysses never made a more effective Trojan Horse for Troy than the gentlemen from Moscow set up with their bland smiles at Geneva," Dr. Poling continued.

"We are confronted by what is, in the opinion of this speaker at least, a Communist menace if not greater, then certainly as great as it was when the All-American Conference was organized."

Alfred T. Wayne of Galveston, Tex., president of the National Hotel Co., was re-elected chairman of the Conference.

—RADIO - TV—

Northwest Schools Get Radio Station License

WASHINGTON, D. C.—The Federal Communications Commission has granted a license to Northwestern Schools, Bible College, and Theological Seminary of Minneapolis to operate a new radio station, KFNW, at Fargo, North Dakota.

—EDUCATION—

College Accreditation For Central Wesleyan

CENTRAL, S. C.—Wesleyan Methodist College was granted full accredi-

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tation as a Bible College on October 26 by the Accrediting Association of Bible Institutes and Bible Colleges at its annual convention at Moody Bible Institute in Chicago according to President R. C. Mullinax, of Wesleyan Methodist.

Accreditation was granted after extensive preparation by the College and after the visit of an examining committee of the Association on September 28, 29. This action accredits all divisions of the College since the Junior College and the High school division was accredited by the Southern Association of Colleges and Secondary Schools in 1953. The Southern Association does not accredit Bible Colleges since the AABIBC is recognized as the official accrediting agency in that area.

Brethren Schools Grow In California Climate

LONG BEACH, Calif.—The Long Beach system of Christian Day Schools operated by Brethren Churches is now operating for the eighth year with 510 enrolled in all twelve grades. Elementary schools are operated at North Long Beach Brethren Church, Rev. George Peek, pastor, and at the Stearns Street Brethren Church, Rev. Charles Underwood, pastor. Brethren High School, with a ten acre campus, is located at Orange and Olive in Paramount, where John Mayes is pastor of the Paramount Brethren Church.

Brethren schools teach such academic subjects as are required by the State for graduation from High School, along with other courses in Cooking, Sewing, Music, Bookkeeping, Typing, Shorthand, Wood Shop and Auto Shop.

Every grade in school has one period of Bible instruction every day. Some classes are taught by the regular teachers, others by special Bible teachers.

Eight bus routes operate, bringing pupils from various sections in Long Beach, Lakewood, Compton, Downey, Whittier, and South Gate.

All three schools have a total of twenty adequate classrooms and a regular library at the High School. A new chapel building is now being erected at the High School, which will seat 500 and will include five additional classrooms. The building will also be equipped with a school kitchen and cafeteria.

Outside the Long Beach system the Temple City Brethren Church operates Kindergarten through eighth Grade, with 96 pupils and five teachers.

Washington Blvd. Brethren Church in South Whittier operates Kindergarten through sixth Grade, with 129 pupils and five teachers.

First Brethren Church of Inglewood operates Kindergarten through fifth Grade, with 67 pupils and four teachers.

The total for Brethren Schools outside the Long Beach system is 292. With the schools under the Long Beach system, totaling 510, this makes a grand total of 802 pupils and a grand total of 41 teachers. With the normal expansion and customary changes, Brethren schools in California will probably need twenty more teachers for the year of 1955-56.

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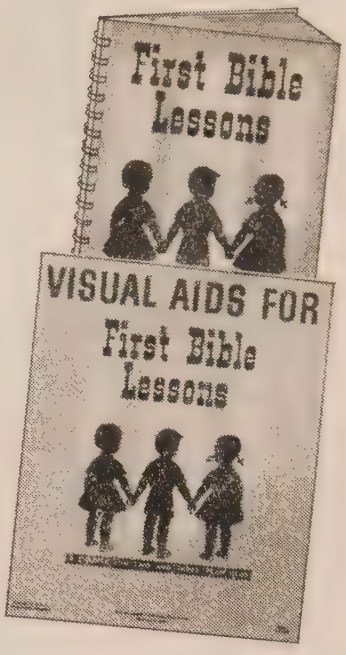

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Creation	The Boy Samuel
David	Elijah
The Baby Jesus	A Friend of God
The Boy Jesus	Noah and the Ark
Jesus, Our Friend	A Little Boy Who Helped Jesus
The Baby Moses	Daniel, a Brave Man

Replacing the old Cradle Roll Lesson series, this new course also includes a full-color Bible story paper for every Sunday of the year, and a packet of visual aids.

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A big 8½ x 11-inch book, spiral bound in shiny Kromekote. It contains songs, finger plays, activities, teaching suggestions, and handwork outlines, in addition to a year's course of Bible-centered lessons. This complete manual also outlines the chalk talk for use on fourth Sundays of each month.

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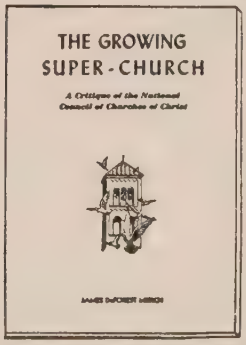

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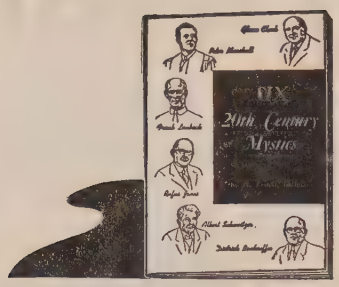

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—DENOMINATIONS—

Conservative Baptist Expansion Continues

CHICAGO.—The Conservative Baptist Association of Arizona has set a goal of twenty-six new churches in fellowship in 1956. Other states are active in church extension. Southern California reported eleven new churches established in 1955.

The West Virginia CBA was organized October 7, 8 at Huntington. Rev. E. A. Finkbeiner is the first president.

The Indiana CBA held its first annual meeting October 25 at Warsaw, Ind., and called Rev. Paul Vincent to the ministry of establishing new churches in that state.

A group known as The National Minute Men is providing personnel and financing plans for the development of new CBA churches in unorganized areas.

Congregational Merger Opponents Plan Fight

DETROIT—Congregationalists who oppose the projected merger of the Congregational Christian Churches and the Evangelical and Reformed Church formed a permanent national organization here.

It will be called the National Association of Congregational Christian Churches of the United States. Bernard Z. Kastler, Salt Lake City attorney, was named moderator.

The proposed union of the two denominations to form the United Church of Christ is scheduled for June, 1957.

Two hundred and one delegates attended the two-day organizational meeting of the new group. Some 200 churches were represented. Voting delegates to the meeting came from 20 states. Massachusetts topped the list with 19. Michigan had 16 and Illinois 13.

The group unanimously adopted provisional articles of association, which are subject to change at the next meeting. It also wrote a set of bylaws and passed a number of resolutions directed to the General Council of the Congregational Christian Churches.

The association declared that the merger "will result in a division and not achieve the unity sought."

The delegates said they were "apprehensive that such division will cause irreparable harm to the traditional aims, purposes and objectives of our great fellowship."

And the association also said it would recommend to Congregational Christian churches that "they reaffirm the principles of independency and voluntary fellowship as the very foundation of Congregational Christian policy."

If these efforts fail, the group asserted, it will urge Congregational Christian churches to take "whatever action as may be necessary to protect and save their property and interest in all Congregational Christian boards, agencies and instrumentalities independent of the proposed United Church of Christ."

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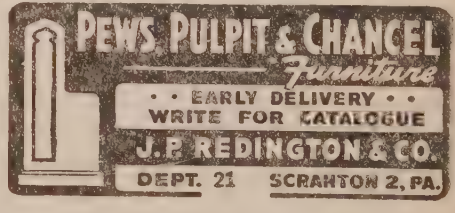

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N.C. Baptists Reaffirm Local Church Autonomy

ASHEVILLE, N. C.—(RNS)—The North Carolina Baptist Convention approved a constitutional amendment at its annual meeting here reaffirming the traditional Baptist policy of local church autonomy.

It declares that the Convention "does not claim and will never attempt" to exercise any authority over an affiliated church "or any other Baptist body."

"As far as this Convention is concerned," the amendment states, "a local church that has begun cooperation with this Convention may discontinue its cooperation should that church for any reason desire to do so.

"It is a violation of the spirit of this constitution for this Convention to attempt any action that would interfere with any local church's right to act with reference to its present or future operation with this Convention."

The action was prompted by the controversy that arose from a decision by the Nash County Superior Court in January, 1954, awarding control of the property of the Rocky Mount (N. C.) Baptist church to a minority of its congregation. In August, 1953, the congregation voted 241 to 144 to withdraw from the state and southwide Baptist bodies.

The court's ruling, sustained last December by the North Carolina Supreme Court, held that the minority group remaining loyal to the Conventions was the "true congregation" of the church.

The court decisions have stirred widespread dissension among Baptists in the state, many of whom hold that it violates "traditional" Baptist policies supporting complete autonomy and majority rule of local churches.

NASHVILLE, N. C.—Attorneys for Rev. Samuel H. W. Johnston, former pastor of the North Rocky Mount (N.C.) Baptist church, filed a petition in Nash County Superior Court here asking for a reopening of the case in which the court awarded control of the church property to a minority of the congregation.

Quaker Group Bills Communist Speaker

GREENSBORO, N. C.—(RNS)—The High Point, N.C., Monthly Meeting of Friends criticized the American Friends Service Committee for scheduling a convicted Communist as a speaker on a peace panel scheduled here for Dec. 6 under its sponsorship.

The High Point Quaker group said it noted with "displeasure" the "apparent irresponsible" action of certain members of the AFSC in arranging a forum at which Junius Scales was to be a speaker.

Mr. Scales, a native of Greensboro, is free under $35,000 bail pending final action on an appeal from a six-year prison sentence imposed in federal court following his conviction of violating the Smith Act.

The High Point Quakers said they "disapproved" the holding of any meeting at which any convicted Communist would speak "under the implied auspices of the Society of Friends."

Lutheran Bodies Will Be Invited to Merger Talks

MINNEAPOLIS—(NLC)—All Lutheran church bodies in America will be invited to meet early in 1956 to explore the possibility of organic union, it was announced here by Dr. Oscar A. Benson, president of the Augustana Lutheran Church.

Twenty-one representatives of the United Lutheran Church in America, the largest of sixteen Lutheran bodies in America with a membership of 2,200,000, and the Augustana Lutheran Church, the fifth largest Lutheran church with a membership of one-half million, will meet in Chicago, Friday, Dec. 16.

At this meeting the representatives of the two churches will invite the

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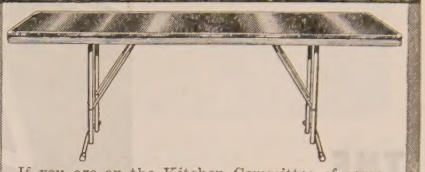

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representatives of all Lutheran churches to meet and explore the possibility of merger.

MISSIONS

ELO Holds 4th Annual Conference in Chicago

CHICAGO.—The fourth annual Literature Workshop Conference for missionaries, mission executives, pastors and Christian laymen meets in Moody Memorial church here, December 13-15. It is under the auspices of Evangelical Literature Overseas. The messages and discussions not only will help solve many literature problems overseas, but also will be a challenge to speed up the literature program around the world.

Among the outstanding features of the conference are a series of three Bible studies by Dr. A. W. Tozer; a message on "The Bible, Literature and Missions" by Dr. Eugene A. Nida, and one on "Communism" by Arthur F. Glasser, a former missionary in China. There will be helpful discussions on the problems of writing, translation, production and distribution as they relate to the mission fields.

PERSONALIA

Howard Butt, Texas businessman-evangelist, will hold a series of meetings for Dr. Harold John Ockenga and Park Street Church, Boston early in 1956.

Bob Cook, president of Youth for Christ, International, will be the mid-winter revival speaker at the Missionary Training Institute, Nyack-on-the-Hudson, N.Y., February 5-12.

William A. Mierop, president of Philadelphia Bible Institute, has been elected president of the Accrediting Association of Bible Institutes and Colleges. Dr. Mierop had previously served as secretary of the Collegiate Division.

A. C. Fortosis has been appointed headmaster of the Ben Lippen School. He holds graduate degrees from Columbia University and New York University. He succeeds Dr. J. R. McQuilkin who resigned to carry through his earlier plans for missionary service in Japan.

T. W. Wilson recently concluded the 1955 Crusade for Christ in the municipal auditorium Colorado Springs, Colo., with 248 persons making decisions for Christ. The Crusade was sponsored by thirty-seven churches and cooperating organizations.

Einar J. Blikstad, active Lutheran layman, passed to his reward in Pasadena, Calif., October 12. Mr. Blikstad had served for twenty-four years on the national board of the Church of the Lutheran Brethren and also as a member of the board of trustees of the Lutheran Brethren Schools.

H. K. Sheets has been elected Secretary of Home Missions for the Wesleyan Methodist Church of America, succeeding the late Dr. J. R. Swauger. Dr. Sheets, who has been General Secretary of the Wesleyan Youth, was succeeded by Rev. Robert McIntyre.

Mrs. D. Leigh Colvin, president of the WCTU from 1944 to 1953, was stricken by a heart attack while preparing to address the congregation of the First Methodist Church, Clearwater, Fla., October 30.

Lloyd Cochenour, pastor of the People's Church, Harrisonburg, Va., has inaugurated a radio gospel broadcast over the 50,000 watt WRVA station in Richmond. 'The Home Folks Hymn Sing" is aired on Saturday night and is designed to offer an alternative to the popular "hill-billy music" shows which cover the nation at that time each week.

L. L. Gwaltney, editor of the *Alabama Baptist* for more than thirty years, died recently of a heart attack. After he left editorship of the Baptist weekly newspaper in 1950, Dr. Gwaltney had remained active as its editor emeritus and attended meetings of editors of Southern Baptist newspapers. During his editorship the Alabama journal increased from 3,000 to 40,000 in circulation.

Is That Revival — ?

(Continued from page 6)

There is a confluence of several strong theological and ethical emphases in Protestantism today, and the critics ought to recognize and welcome it. There can and should be a kind of homeostasis over the whole field of thought. Many conservative pastors will now admit that it was through the study of liberal thought that they re-examined Scripture only to discover they had been neglecting the relevance of the Gospel to social problems. They had been ignoring the responsibility of the Church to the community.

Our ministers have learned much from Dr. Peale. They can see where he has fallen short in not teaching more about central biblical doctrines of sanctification, the Church, and the Holy Spirit. He exhorts his congregation to think about spiritual matters in order to cultivate higher personality. This spiritual "technique" would be easier if Dr. Peale provided more scriptural knowledge of the person and the provisions of God as we know Him in Jesus Christ. Nevertheless what has actually occurred is that thousands of discordant personalities have been provided the resources of God through the books and sermons of Dr. Peale, and then have joined some local church to be nourished by a well-balanced ministry. In view of this, sensible pastors will avoid vituperative judgments of the New York minister, at the same time making appreciative use of those vital and deeply spiritual contributions which have fulfilled such a serious need in the Christian ministry.

Likewise, when we examine the doctrines of the cults, it is with the intention of discovering what lack in the ministry provided the fertile ground for their growth. What we shall learn is not that error must supplement the truth, but that our preaching emphasized one portion of Scripture to the neglect of another. A valuable lesson for pastors is twofold: first, what are the needs of the whole personality; second, how may a thorough study of the whole New Testament combine with planned preaching on a yearly basis to most effectively meet those needs? Fundamentalists in particular will ask themselves to what extent their entire relationship to God has centered around a few verses of the Bible, and wherein they have implied that the new birth is the end and not the beginning of the Christian life.

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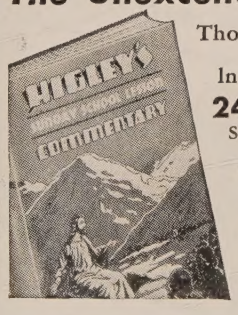

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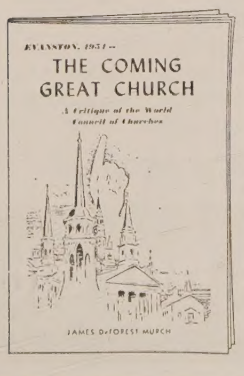

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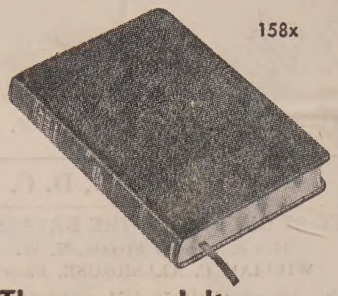

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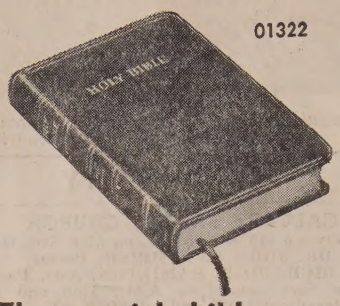

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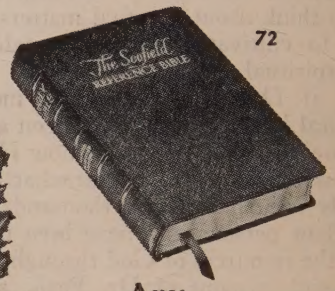

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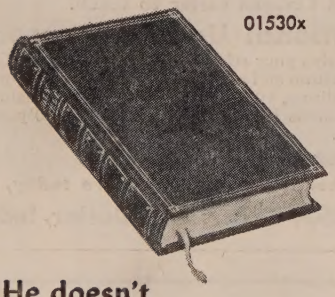

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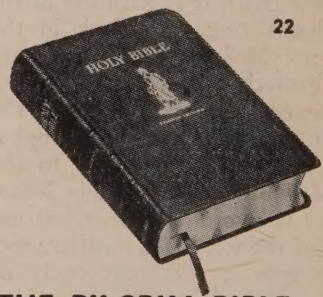

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